THE CHARIOT OF DEVOTION.

BY

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BIBLIOTHECA·BODLEIANA

TO THE RIGHT

Worſhipfull Sir THOMAS BAKER Knight, and to his right religious and vertuous Lady *Dame Conſtance*: THOMAS TYMME wiſheth health heere, and in the life to *come, true felicitie in* Chriſt Ieſus.

THere hath been euer of olde (Right Worſhipfull) great vſe of *Chariots*: in ſuch wiſe that the Kings of Nations, placed the greateſt ſtrength of their warre in *Chariots*.

Exod.14. So did *Pharaoh* king of Ægypt. And
1.Sam.13. so did the *Philistines*, who also
came against the *Israelites* with
thirtie thousand *Chariots*.

1.Sam 15. Some also had *Chariots* for pomp
and for pleasure; as had *Absalon*
when hee aspired to his Fathers
kingdome. As had also *Adoniiah*,
1.King.1. when he exalted himselfe. And in
both these regards, *Salomon* caused
to be made one thousand and foure
hundred *Chariots*.

But aboue all the *Chariots* that
euer were, that was of highest na-
ture and most diuine, wherein *Eliah*
was carried vp from Earth to Hea-
uen. This *Chariot* sured well with
the zealous and feruent spirit of *E-*
2.King.2. *liah* in the seruice and worship of
11. God, wherewith he was indued.
For as he had beene euer inflamed
therewith; so God, when he would
take him to him selfe, sent a fiery
Chariot, or rather a Conuoy of An-
gels

gels to transport him vp to Heauen, in the similitude of a *Chariot* of fire. For God maketh his Angels Spirits, and his Ministers a flame of fire. Psal.68.

To this Chariot of fire, true and feruent praier may be aptly resembled: by which wee are rapt, and carried in spirit, from earth to Heauen, where the praiers of the Saints are presented before the Lambe. Apoc.5.

Notwithstanding, the loftie nature of this Diuine worship, there are some in this age, who thinke that the chiefe part of Gods worship, consisteth in a bare and idle hearing of daily Sermons, contemning in comparison thereof, publique, common, & ioint praier, much forgetting this sentence of *Salomons* Preacher; *there is a time for euery thing.* Eccle.3.

When the Ship commeth to the shoare, the sailes must be stricken,

and the Anchor caſt. And when men haue attained a competent knowledge of the way and meanes to ſaluation, they ought to be ſtaied therein, and ſo then heare leſſe, and pray more, and not to ſhew themſelues *Non-proficients*, euer learning, and neuer in practiſe. Luk.21.36.

In the ſeruice and worſhip of God, euery thing ought to haue his proper place and order: a conſequence ſo pleaſing to God, that he vouchſafeth to be called the *God of order*, and not of confuſion. 1.Cor.14. All praier and no preaching, is the hereſie of the Euchites: And all hearing and no common prayer, is a ſprout of as bad an hereſie, if not worſe.

To preuent ſuch diſorder, I haue framed and compoſed this *Chariot of Deuotion*, which tending to piety, I haue thought fit to dedicate to both of you, as Patrons of Religion and

and godlineſſe: aſſuring my ſelfe, that two are more ſtrong for ſupport than one alone. To diuide you heerein, being one by matrimoniall coniunction and ſocietie of match in the number of two (which is the firſt ſprout of vnitie, and the firſt forme of Paritie) were to iniury you and to wrong my ſelfe, being alike endebted to you both, for many kindneſſes, by ſuch ſhew of vnthankfulneſſe. Eccle. 4.

May it pleaſe you therefore (Right Worſhipfull) whom wedlock, and one profeſſion of true Religion hath ioined together: in this Dedication to be combined in one, for the patronizing of true *Deuotion*. I recognize, that I am already more obleiged vnto you for your former kindneſſes, than any demerits of mine (much leſſe a paper preſent) can recompence. Yet, hauing experience of your

loue, I am thus bold, presuming you will accept a meane token of my thankfulnesse and loue towards you. *Nemo maiori fiducia vtitur, quam qui ex affectu diligit.*

Thus right humbly taking my leaue, I cease further troubling you: beseeching almighty God to blesse you heere in the abundance of his loue: & in the life to come to seate you in the number and order of his Saints and Angels in his heauenly kingdome.

Your Worships, in Ioint-tenure,

THOMAS TYMME.

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THE

THE CHARIOT OF DEVOTION.

Chap. 1.

Concerning blinde Deuotion.

THere was neuer any people in the world so barbarous, but made shew that there was a diuine power to be worshipped: albeit they knew not the way and manner how. They feared a supreame Maiesty which they

they could not comprehend. They conceiued by nature a God-head (as did the Athenians) who set vp an Altar with
Act. 17. this dedication: To the vnknowne God.

And herein men were so blinde and ignorant, that euery Country had his peculiar God. Babilon, had Belus: Ægypt, had Isis: Africa, Neptune: Samos, Iuno: Paphos, Venus: Rome, Quirinus: Ephesus, Diana: Athens, Minerua: The Moabites, Baal Peor: besides many others to long to repeate.

Hesiodus reporteth, that in his time there were thirty thousand seuerall Iupiters. Yea, among Gods owne people
Iere. 2. the Iewes, the Prophet Ieremy testifieth, that according to the number of Cities, were the Gods of Iudah.

But the true euerliuing God, will make Moab ashamed of Chemosh his
Iere. 48. false God, and Israel of his Calfe at Bethel, their confidence.

The Heathen had no further knowledge of God, then they could learne by Nature, which without the light of Gods spirit is as Samson without eies, groaping in the darke. And no maruaile, seeing

seeing (as Tertullian saith) Who can know the truth without God? who can know God without Christ? who can finde Christ with out the holy Ghost? who hath the holy Ghost without faith? And as Saint Paul saith: How shall they beleeue on him, of whom they haue not heard? and how shall they heare without a Preacher? Rom. 10.

But wee Christians haue seene a happy Starre in the East, which leadeth vs, and all the people of God, farre beyond nature, euen to the true knowledge and worship of the true and eternall God.

The true knowledge of this our God being reuealed, there are diuers causes why we should adore and worship him. One, in regard of duty, which tieth all liuing creatures in heauen and in earth to worship him: yea, euery thing that hath breath and being, is tyed in duety to praise him. Psal. 150.

Another cause of worshipping and inuocating the name of God, is our owne necessity, because our sauing health dependeth on him onely. And none can pray well, but the same, who first feeleth

leth his manifold wants. For as there are three especiall things in this life, which giue men occasion to cry, namely, fire, water, and enemies which offend our bodies, when they are commanders: so in like manner, there are three, which giue cause euery day, to cry vnto God by earnest prayer for aide and help. For scarcely is there one day, wherein the house of our conscience is not in combustion, with the fire of wicked concupiscence, whereby we are inforced to cry and call for the heauenly water of Gods grace, and to haue recourse to a fountaine of teares.

Secondly, there is seldome any day, wherein man doth not feele the waues of euill thoughts, ouerflowing the head of his heart in such wise, that he is compelled to cry: Saue me (O Lord) for the waters are entered euen into my soule: and as the Disciples in the tempest at Sea, Master saue vs we perish.

Psal. 69.

Math. 8.

Thirdly, there is no day, wherein enemies approach not at the very entrie of our pauilions: as euill words in the mouthes of scorners, and backbiters: or in the eyes, the inticement of riches, and

and worldly vanities: or in the eares, lasciuious songs: in such wise, that we are compelled to cal to God for help, & to say with ỹ prophet Dauid, Let not their precious balmes breake my head: And, Turn away mine eyes that they behold not vanitie: And with Salomon, My Doue, let mee heare thy voyce, for it is sweet. We haue many temptations which we cannot ouercome without Gods helpe. Pſal. 119. Cant. 2. 14.

When men are taken captiues, and shut vp in a Castle, they haue no better remedy then to send to their King to release them. So wee, being besieged by many enemies, as by the temptations of the World, the Flesh, and the Diuell, can haue no stronger supply, then Gods helpe; nor a more speedy messenger for the same then prayer with perseuerance: which the Prophet sent forth with this Petition; Let my prayer come before thee as the Incense. Pſal. 141.

This messenger must haue two regards: First, that hée doe his office rightly: Secondly, that hée doe it spéedily: for if hee be slow and make delay, the enemies will in the meane time assaile the Castle, take it, and put the captiues

tiues to the Sworde. So in like manner, to auoide danger that may come by delay it is expedient that we haue speedy re-
Heb.12. course to our God, and not to be delay-ed with the waight of our sinnes: but to cast off euery thing that presseth downe, and runne the race that is set
Isai 53. before vs, hauing an eye to Iesus, who was wounded for our transgressions, broken for our iniquities, and the chastisement of our peace was vpon him, and with his stripes are we healed.

Farre be it from our thoughts to thinke that it his diuine pleasure, that we come to call vpon him, as if he stood in need of any thing that wee poore wretches can doe to him: but rather we are to pray vnto him, because wee without his grace are not able to stand the least moment of time. God therefore, partly for our miserable necessitie, and partly for the glory of his Name, hath appointed vs to call vpon him by prayer. Also to giue vs to vnderstand, that all good things doe proceede from him.

Con-

Chap. 2.

Concerning the vse of Prayer, and the Definition thereof.

There are two principall vses of prayer. The one, which concerneth dignity and perfection: as when it pleaseth God to admit men, which are but dust and ashes to conuerse and enter into familiarity with him.

The other is a necessity of deuotion, which bringeth a certaine sweetnesse and delight of the heart, proceeding from the vehemencie of our loue towards God: without which deuotion, man becommeth cold, barren, negligent, and as it were a stranger from God. But by the vse of prayer, this deuotion is gotten, nourished and increased.

Prayer is a lifting vp of the minde vnto God: a deuotion proceeding from com-

compunction and contrition of heart ioyned with faith, by the helpe of the spirit. Prayer is the comfort of the soule, the key of grace, the ladder to Heauen, the entrie to saluation, a rich fielde of Manna, and a most endlesse and sweete fountaine of Paradise. Prayer is the heart of the spirit, the spirit of the life, and the life of him that liueth well.

Great is the force of true and faithfull Prayer. Moses prayeth, & Amelech is discomfited: Iosua prayeth, and the Sunne standeth still: Elisha prayeth, and the Sunamites Sonne is restored to life: Christ prayeth, and the Deuill flyeth: Paul prayeth, and the Prison doores flye open: Stephen prayeth, and Heauen openeth.

The parent which begetteth such prayer, is the spirit of adoption: the mother which conceiues it, is the humble and contrite heart: the wings whereby it ascendeth, is a heauenly disposition, and feruent deuotion.

This seruice and worship of God, from the beginning of the World, euen from Adam, and his family hath beene in vse, and was more publique in the

daies

dayes of Sheth and Enosh. Here we must vnderstand that prayer is to be vsed priuatly, and publiquely. Priuate prayer may be made with words, or without words sometime. For it consisteth in words, meditation, and inuocation: as may appeare in the Psalme: Ponder my words (O Lord) consider my meditation, and hearken to the voice of my calling, my King and my God. Psal. 5.

For the continuall vse of prayer, we haue both commandement, and incouragement from Christ, assuring vs that we shall obtaine the things we pray for, Aske, and yee shall haue: seeke, and yee shall finde: knock, and it shall be opened to you. Aske, by words: Seeke, by meditation: Knock, by feruent calling. For, whatsoeuer yee shall aske the Father in the Sons name, he wil giue it you. A more excellent, more certaine, and more vniuersall promise, than euer came from any Prince of this World: Vniuersall, for that it promiseth all, and excludeth nothing: certaine, for that he promiseth, who neuer deceiueth any. A gift free, most high and excellent: all fauour, all goodnesse, all grace, all glory: Math. 7. Iohn. 16.

temporall things for the World, spirituall things for the soule: corporall things for the body, eternall things for glory. All these we may aske, whatsoeuer is worthy the name of a thing, may be asked: whatsoeuer may be lawfully wished, may also be lawfully prayed for.

When we aske any thing of a man, wee are wont to consider whether he hath abilitie and sufficiencie, and a will to giue that we would haue. If we are assured hereof, we are bold to be petitioners, otherwise wee rest doubtfull. These two points were considered and thought vpon by the Leaper, who came to Christ, which said: Lord if thou wilt, thou canst make me cleane. To the one, Christ saith: I will: To the other he saith, Be thou cleane, power belongeth vnto God: Mercie vnto the Lord.

Math.8.

Psal.26.

But before we make our prayers to God, Be not as one that tempteth the Lord; thinke vpon the wrath that shall be in the ende, and the howre of vengeance, when he shall turne away his face. Examine thy selfe whether thou art sory for thy sinnes past, and confesse them:

Syrac.18.

for

for sins will turne our prayers into sin. The Lord hath said, I will be sanctified of them that come neere mee. God will haue none which hath a blemish, to offer sacrifice vnto him, nor any prophane or vnsanctified person. For the sacrifice of the wicked is an abhomination to the Lord. Aaron did not stand before the Lord, vntill such time as he was washed: so no man must presume to approach vnto God by prayer, before he haue clensed his waies, and yeelded obedience vnto God, and his word. For who so turneth away his eare from hearing the Law, his prayer shall be abhominable. Leuit.10. Leuit.21. Pro.15.

Wicked men craue at the hands of God, good things: but because they are wicked, therefore they are not heard. If they be heard of God, he heareth them in his wrath as he heard the Deuill when he desired to tempt Iob, whereby he receiued no profit, but the greater damnation.

A king regardeth not meate, how good soeuer it be, if the same be set before him in a polluted and foule platter: euen so, that prayer displeaseth God, which pro-

from a foule mouth, and an vncleane heart. What reason then hath a man to thinke, that God will poure his grace into his soule, the same being stuffed with filthy sinnes, whereby he hath prouoked God to anger, for the which he will not be intreated.

He which commeth vnto God, hauing a purpose to continue in his sinnes, approacheth as it were with a drawne sword in his hand, to compell God to be reconciled vnto him. But so long as yron is in the wound, it festereth, and no saine will heale it: euen so, all the while that grosse sinne abideth in the soule, prayers auaile not: for so God himselfe testifieth, saying. Though yee make many prayers vnto me, yet will I not heare you, because your hands are full of blood. Lament. 3.

If thou shouldest come to a Noble man to craue a fauour, and thy hands appeare imbrued and stained with the blood of his Sonne; doest thou thinke that he could endure thée in his sight: no doubt but that in his iust anger and wrath he would abhorre thée, and command thée out of his presence. Wherefore

fore O thou presumptuous sinner, whose life is polluted with horrible sins whereby thou dost crucifie Christ Iesus a fresh, how darest thou pray vnto God, when thou neuer ceasest to trample vnder thy feete, the most precious blood of Gods most deare Sonne, Christ Iesus?

Moses might come into the presence and talke with God, but a Beast might not come neare the Mount: so we may send our sanctified thoughts vp to Gods throane, but our beastly affections must be left behinde and forsaken. Away then with crueltie, that Tyger: away with deceit, that Foxe: away with lust, that Goate: away with drunkennesse, that filthy Swine. For, these are the sinnes that make a seperation betweene God and vs.

Wash you therefore and make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill, and learne to doe well: seeke iudgement: relieue the oppressed: iudge the fatherlesse and defend the Widow: then come and let vs reason together, saith the Lord. For God will fulfill the desire of them that feare him, and will Isai. 1.

heare their prayers. Thus shall it come to passe, that thou shalt both fit thy minde to thy prayer, and also shalt frame thy body to the similitude and deuotion of thy minde.

CHAP. 3.
Concerning the manner how we ought to pray.

CONsidering that we present our selues before a most mighty, excellent, glorious and diuine Maiestie. Let vs know that it is our dutie to behaue our selues in all humility. This we shall the more readily be induced to doe, if we throughly weigh what we are of our selues certeinly concerning our bodies no better than dust and ashes, as Abraham confesses of himselfe. And concerning our soules, so sinfull and vncleane, that we must acknowledge and say with holy Iob, I am vile what shall I answere thee?

Gen. 18.

Humility

Humilitie is the foundation of all vertues; euen as water, the lower it is in the earth, the sweeter it is: so the more humble thou art, the more acceptable and pleasing vnto God. For God resisteth the proude and giueth grace to the lowly. The prayer of the humble shall ascend aboue the clouds. Syrac. 35.

Therefore albeit we are indued with many vertues of the minde, & are fruitfull in the workes of Charitie, yet we must not come as did the Pharise in a proud conceit thereof, but as the humble Publicane, saying, Lord be mercifull vnto me a sinner. For what hast thou O man which thou hast not receiued? euery good gift and euery perfect gift is from aboue. Thou art not able as of thy selfe to thinke a good thought, but as thou art inabled thereto by the spirit of God, who sanctifieth thy thoughts, and prepareth thee for euery good worke.

Therefore leaue behinde thee all confidence of thy owne worth and merits. For whatsoeuer is done in Gods seruice is done of duty: but whatsoeuer good he doth for vs, is done in mercy.

As

As this humilitie is seated in the minde of the godly; so also it is to be shewed in outward gesture when we pray: that is, eyther as a seruant, standing; or else an obedient sonne, kneeling; or as a vassale and humble suppliant, prostrating: and neuer (but vpon necessity) sitting.

Before a potthard and sinfull man, we bend and bow, crowch and kneele; and are submisse in obeisance to a chaire of state, thinking all we can doe this way to little: But to the most supreame diuine Maiestie, our daily behauiour sheweth we thinke all to much.

Balaam did prostrate himselfe before a heathen king: and the Angels are said to stand when they administer before God. If Angels doe this honour before God in their seruice, shall we that are sinfull men thinke much to doe it? The Prophet Dauid thought this humiliation fit, and therefore doth not only adore the Maiesty of God himselfe, but also stirreth vp others to do the like with him, saying: O come let vs worship and fall downe, and kneele before the Lord our maker. Psal. 99.

But some will say, it is sufficient, that

that I worship the Lord with my heart. I answere it is fit we so do, but more is required. For seeing he is the Lord, the Rocke of our saluation, a great God, a great king aboue al Gods, the Lord our maker, our God, & we the people of his pasture, in regard of this his excellent greatnesse, and of our vilenesse & misery, we stand bound to render to him all the worship which may be performed by the whole man body & soule, heart, mind and strength. Cast down your selues before the Lord, and he will lift you vp. Iames 4.

This outward humiliation is so pleasing vnto God, that he deferred the intended vengeance, which he threatened against wicked Achab: insomuch ẏ when he put on sack-cloth, and sprinkled himselfe with ashes, prostrating himselfe on the ground; God said to Eliah, Seest thou how *Ahab* hath humbled himselfe before me? I will not bring that euill in his daies, but in his sonnes daies. 1. King. 21.

If this outward humiliation, preuailed thus far with God, how much more will the humbling of the whole Man, body and soule please him? God made thee totally and in all, therefore he will haue

haue all. He is not like the mother, which would haue the childe deuided: but he will haue all or none: he will haue the soule, and he will haue the body also: And for this cause the Apostle willeth men to offer vp their bodies.

Rom.12.

God will haue vs to kneele before him: will you beleeue it if you heare him speake it? May which is more, will ye do it, if you heare him sweare it? hearken then what he saith: I haue sworn by my selfe, that euery knee shal bow to me.

Isaiah 45. 23.

As the manner of making our prayer must be in all humilitie, so also it must be made with such discretion, that it may be fit for Gods court of Requests. For there are many which aske of God, things not conuenient for them: as did the sonnes of Zebede, who desired that they might sit with Christ in his kingdome, the one on his right hand, and the other on his left: to whom it was answered, ye aske ye wot not what. So in like manner, when S. Paul desired of God, That the prick of the flesh might be taken from him, it was answered: My grace is sufficient for thee. This was much better than y which S. Paul asked.

2.Cor.12.

If

If a man begge of God, riches, honour, health, liberty, and such like, and he receiueth them not, but in stead thereof hath Gods grace and prouidence to sustaine him, he receiueth therein from God much more than he asked. Euen as sometime it happeneth to children, who are wont to pray when they goe to schoole, that they may not be beaten: but many times the contrary befalleth them, and all for their good.

The Phisitian knoweth what is good, and what is hurtfull for his patient: so doth not the sicke, and therefore he forbiddeth him wine, which the sicke desireth: so in like manner, the Lord our God doth know better what is expedient for vs, than we our selues. Therefore when our sacrifices be not pleasing to the Lord, they are to him as mourners bread. Hose. 9. 4.

When Iacob desired to know the Angels name, he had not his request, because it was a curious petition: but when he desired the Lord to bless him, he prenailed and obtained, because that petition was profitable for him. When Martha desired that Mary her Sister might

might helpe her in the businesse of housewifery, Mary then being attentiue vnto Christ, her request was not regarded, because it was vnseasonable and vnprofitable. But when she prayed for Lazarus, because it was a charitable petition, it was heard & granted. Ye aske (saith the Apostle) and receiue not, because ye aske amisse.

Iames 4.

But some will héere demand, how shall I know when to obtaine my petition: and whether it be pleasing to God or no? I will tell thée. When we pray for those things, which God in his word commandeth and commendeth vnto vs, we may haue hope and confidence to obtaine. If thou aske nothing contrary to Gods will, or that beséemeth not his Maiestie to grant: If thou aske no earthly or worldly things, but such things as are spirituall and heauenly, thou shalt be sure to obtaine. For this is the rule which he hath giuen thée: First seeke the Kingdome of God, and the righteousnesse thereof, and all other things shall be giuen vnto you. In that daily Prayer which Christ taught vs to make, we haue but one petition

Math. 6.

for

for earthly things, Giue vs this day our daily bread: the rest concerne heauenly and spirituall things.

Further, it may here be demanded, whether it be lawfull for vs to pray for wicked men. I answere, it is. For Moses prayed for Pharaoh, and thereby remoued grieuous plagues from the land of Ægypt. Also by his prayer, he pacified the wrath of God, against the idolatrous Israelites. For the wicked sometimes desire to haue the prayers of Gods seruants, when they are vnder any plague: as Saul desired Samuel to pray to God for him. So did Ieroboam intreate the man of God to doe the like. Also Simon Magus desired Saint Peter to pray to God for him, that none of those things, whereof he had spoken might befall him: And this agreeth with the rule of Charity, that prayers and supplications be made for all men.

Exod 32.

Deut.9.

1.Sam.15.

1.King. 13.

Act.8.

Yet withall remember this, that when occasion serueth, God will not haue his seruants to pray for the wicked, but forbiddeth the same: Pray not to me (saith the Lord) for this people, I will not heare thee. Therefore we

Iere.7.

must

muſt ſubmit ſuch petitions to the will and pleaſure of God.

Moreouer, concerning the manner of our prayer, we muſt haue regard that it be feruent. For feruency maketh prayer, proceeding from Charity, to aſcend vp to God. Feruent prayer, is like to burning incenſe, whereto if fire be put, it ſendeth vp a fragrant fume and odor preſently. So our prayers being feruent, are as a ſweete odor before God; according to the Pſalme, Let my prayer come before thee as the incenſe. Pſal. 140.

An arrow ſent out of a bowe with great force is more lofty in flight, than that which paſſeth with leſſe ſtrength. Euen ſo an earneſt and feruent prayer pearceth the very heauens, and hath no ſtop till it come into the preſence of God.

Prayer which proceedeth not from deuotion and feruencie, is like the lowing of Oxen, inarticulate and confuſed. What goodneſſe is there in the mouing of the lips, and in the loudneſſe of the voice, if the heart be dumb? Our prayers ought to be ſo inward, that ſobbing ſighs ſhould proceede from a penſiue heart,

heart, and brynish teares inforced to trickle downe by the cheekes. We must do that for our selues, which Christ hath done for vs, euen weepe and sigh for our sinnes. For that which Christ hath done voluntarily and without necessity, we must doe by his example euen of dutie.

Prayer with teares, is the more effectuall, as appeareth by the word of the Lord to Hezechia: I haue heard thy prayer and seene thy teares. Teares are a speaking voice in Gods eare. When the mother seeth her childe weep, shee can deny him nothing: so, a weeping prayer doth constraine God to yeeld to our requests: For they which sowe in teares, shall reape in joy. Isai.38. Psal.126.

Fervencie in prayer, is euer attended with chearefull and great regard. Lip-labour without attention is idle, and much displeasing to God. This people (saith he) honoureth me with their lips, but their hearts are farre from mee. If I pray (saith the Apostle) with my tong and not with my vnderstanding and spirit, my praier is without fruit. How canst thou be so bold to desire God to Mark.6. 1.Cor.14.

heare thy prayers, when thou doſt not heare nor regard them thy ſelfe: would not a king take thee for an vnmannerly ſuppliant, if thou ſhouldſt deliuer into his hands a petition and not fixe thine eie vpon him, but loke another way behind thée? So, if our mindes be wandering in prayer, we ſhall be ſures to receiue no profit thereby, but the greater condemnation.

In the worſhip alſo and ſeruice of God, there muſt be a willing chéerefulneſſe, and all drowſie laſineſſe ſhaken off. For God threateneth diuers plagues to thoſe that ſerue him not with ioifulneſſe and a zealous ſpirit. It did reioice the heart of king Dauid, in ſéeing the willingneſſe of the people in comming to the Lords houſe to pray.

Deut. 24.

Pſal. 122.

Many are feruent in prayer at the firſt, luke-warme in the middeſt, and key-cold in the end. He is luke-warme who ſo loueth the World, that with Lots wife he muſt néedes loke toward Sodome, and is coled with the loue and cares of the World. Theſe halt betwéene two opinions, and are indifferent betwéene God and the World.

They

They loue God after their manner, and Saumon maze.

When Abraham offered the sacrifice which God commanded him, he was much troubled with flies, yet did he not ceale from that seruice. So when the importunate flies of worldly cogitations goe about to distract the minde, the remedy is to recall thy selfe, and to be the more feruent. For true it is which Salomon saith: Dead flies spoile the odor of a precious ointment. But as a pot of water in the heate of Sommer is troubled and haunted with many flies: but if the water be made hot ouer the fire, they will not pollute it, but flie away: so all the time that our soule is cold in prayer, and without life and spirit, we are perplexed and troubled with idle and vaine cogitations: whereas, if our mindes be inflamed with zeale, all worldly vanities will be abandoned. This zeale will so rectifie our prayers, that we shall not offer the sacrifice of fooles. Eccle.10. Eccle.4.

Though our priuate praiers be briefe, it maketh no great matter so as they be feruent. Short prayers may be called

Scintillę, ſparkes of deuotion, for they be as it were eiaculations which the minde caſteth out in time of nęd. A praier of fine words hath prenailed with God, as did the Publicans prayer, Lord be mercifull to mee a ſinner. Dauids thrée ſyllables, *peccaui*, from a penitent heart, obteined mercy. But ſuch ſhort ſpeaches muſt proceed from true faith and contrition. The Diſciples gaue but thrée knockes at the dore of Gods mercy, fearing a wrack when they were in the ſhip at Sea in a tempeſt, ſaying,
Math.8. Maſter ſaue vs, we periſh.

Finally, concerning the manner of our praying, we muſt haue care at any hand that it be faithfull and conſtant.
Rom.10. For true it is which the Apoſtle ſaith: How ſhall they call on him, on whom they haue not beleeued? And therefore they which come to God, muſt pray in faith, nothing doubting. For prayer without faith turneth into ſin. Faith and prayer may be likened to Moſes and Aaron, which ſerue to conduct vs to the heauenly Chanaan.

Chriſt hath promiſed, that if we aſke in faith, we ſhall obtaine. Be therefore ſure

sure of this, that he would not haue commanded vs to aske, if hee had not ment to giue. The assurance of Gods power, and a feeling of his mercies in Christ, make vs confident to call vpon him for helpe. Therefore is frequent and much prayer, where there is faith and deuotion with feruency.

The minde of a faithfull man will not rest satisfied vntill it be comforted by a liuely feeling of Gods grace. The woman of Chanaan would take no denial or repulse at the answere of Christ, till hee granted her petition, which shee obtained by faith. For, the Kingdome of God suffereth violence, and the violent pluck it vnto them. Luk. 11.

God seemeth sometime to delay and not to regarde our prayers, of purpose to make vs the more feruent, and also more ioyfull when our requests are graunted. For things hardly gotten, are euer houlden most precious, and of greatest account.

As we must pray in faith, so also in constancie. For God will not be serued slightly, but with expectation and diligent

gent attendance: and therefore the Prophet Dauid saith: Euening, morning, and at noone-tide, will I call vpon thee, and that instantly.

We loke that our seruants should spend the whole day, and all their time in our seruice with constant willingnesse, and shall not we doe our faithfull seruice to God our Lord without wearinesse or grudging, all the daies of our life, to whom we are tyed and indebted for infinite benefits receiued? The faithfull and constant seruants of God, when they haue serued once, are ready and willing to serue him again. Iacobs seuen yeares, wherein he serued Laban for Rachel, seemed a few daies, because he loued her. So in like manner, if we loue God vnfainedly, we will thinke all the seruice we can do during our whole life too little time to serue and worship him.

Behold the constant course of the Starres, albeit they are in motion, and are carried about the axletree of the heauens, yet the rest of that pole or axletree is not disturbed abiding still immoueable: so in like manner, albeit the sen-

small part, the World or the Deuil, doe crosse and disturbe our prayer, yet let it continue still to the end, and not be moued from her finished rest. For it will many times come to passe by naturall infirmitie, that thou shalt be assailed either with slæpe or drowsinesse, or with irksomenesse: and then will the Deuill more easily tempt thée, and put into thy minde the doing of some other good workes, that vnder the colour thereof he may remoue thée before thou art aware from mentall prayer: and so by little and little, will quite and cleane sequester thée from thy constant former resolution. Let vs therefore be perseuerant in the Lords seruice: for he is the Father of mercies and of all comfort, who is ready to comfort vs in all our tribulation, and will neuer forsake vs in time of nede.

Many in time of aduersitie flye vnto God by Prayer, who in prosperitie grow cold and slack in that seruice. This sort of men may be resembled to a fountaine in Cirenia called the fountain of the Sunne, which at midnight sendeth forth hote water, but at high noone, that

which is most cold. Such there are too many men at this day, who in the high none of their prosperitie, carrying full sailes with a pleasing gale, are more than cold in Gods seruice: but in the night of affliction, are inflamed with the fire of Gods loue, and then can say with the Prophet, My soule hath a desire to thee at midnight. Esai.26.

But be thou constant in prayer, as well in prosperitie as in aduersity, and be not discouraged from perseuerance therein, albeit thou fele not thy desire so presently satisfied as thou wouldest, when thou hast made thy prayers. For if the vniust Iudge doth heare the poore widowes cause, for that she followeth him with a continuall cry, what wil not the most righteous Iudge, our most gratious God and louing Father doe for vs, if in our distresse, we earnestly and constantly call vpon him. For so he hath promised: Call vpon me in the time of trouble, and I will heare thee, and deliuer thee, & thou shalt glorify me.

God sometime doth delay our petitions, not because he wil not grant them, but to stirre vs vp the more earnestly to

pray

pray that so he may giue to vs the more abundantly, who many times seeing the constancie of his seruants, giueth vnto them more than they asked. Iehosophat in the time of extreme thirst for want of water, desired only the same for himselfe and his army: but God gaue vnto him not only water plentifully, but victory also ouer his enemies. Salomon asked onely wisedome, and God gaue him not onely that, but exceeding riches also. The blinde man who craued onely corporall sight, receiued the same, and spirituall illumination also. Zacheus desired but the sight of Christ, and Christ came home to his house, and gaue him grace and faith. The good theefe desired Christ to be mindefull of him, and he out of his great bounty graunted him more, saying: This day thou shalt be with me in Paradise. So liberall is our God, that if a miserable needy poore man aske but seuen loaues, hee will make supply of all hee wanteth. 2.King.3. Luke.8.

Seeing then the case standeth thus betweene God & vs, that our perseuerance in prayer, bringeth the greater plenty of

of Gods blessings; yea, many times vnlooked for, let vs not at any time giue ouer, but continue therein. If we thus be perseuerant, then when we least looke for it, God will send vs from heauen, the most swéete comfort of his spirit, farre more delightfull, than the most delicate and pleasing Nectar. But if we faint and be weary vpon any discontentment we shall doe like a froward childe; who, if a trifle or toy be taken from him against his will, he casteth all that is good from him, and is angry and much displeased.

But it becommeth not Gods children thus to carry themselues towards God, as if they were not to waite vpon his will, and to be ordered by his infinite wisedome and goodnesse, who knoweth better what is expedient for vs, than we our selues.

Therefore when it shall séeme good to God our heauenly Father, to delay our praiers, let vs take to vs the greater courage, as did Iacob, when he wrestled with the Angell all the night till the morning: to whom the Angell said,
Gen.32. Let me go; he answered, I will not let thee

thee goe till thou haue blessed me. In like manner giue no way to the Lord thy God in thy prayer, before such time as he hath granted thy petition; and continue vnto the end in thy deuotion. The Sunamite woman held the Prophet fast by the feete, and would not suffer him to depart from her, till he had restored her sonne to life: so in like manner cast downe thy selfe at Christ his feete, and holding him fast by faith, dismisse him not, till he hath granted thee thy hearts desire. It highly pleaseth our heauenly father that we contend with him in deuotion, to gain an inheritance in his kingdome, which he would haue vs to seeke for before all other things. 2. Kings 4.

To conclude this point, let no day passe without our worshipping of God by prayer. And as Dauid said to Abner, Neuer see my face, except thou bring *Michal* with thee: so let vs not come into the presence of God, except we bring pure deuotion in our hearts. And be sure thou pray with knowledge, in vnderstanding; in faith, by beleeuing; in remorse with feeling; in zeale and fernencie, without cooling; in intention, without

without wandring: in reuerence, without contempt: in constancie, without reuolting: and in charity, without reuenge. And so let our eies be fastened, our hearts fixed, our knées bowed, our mouthes opened, and our hands lifted vp, to the most mighty Maiestie and eternall God of Heauen and earth. And let not the Quéene of Sheba be so willing to come to Salomon as we willing to come to Christ: nor the woman of Chanaan be more earnest with Christ militant, than we with Christ triumphant.

Chap. 4.

Concerning publique Common Prayer.

There hath béen a set forme of publique Common prayer, of thanksgiuing, and of blessing the people, both in the time of the old Testament, and so continually in the time

time of the Iew: which prayer hath béene vsed by the whole Congregation in peculiar places dedicated for the same purpose: vnder the Gospell, by the space of one thousand and fiue hundred yéeres, this hath béene instituted and allowed by the whole Church of Christ: confirmed by Christian Kings and Magistrates; ratified by men indued with the spirit of God: neuer contradicted till our new Donatists the Brownists, sprung vp, who haue published their owne fantasies against a generall receiued truth: and doe single themselues from vs and our Church, whose crowne and ioy is to méete together in a holy place, appointed for godly prayers.

The contradiction of a set forme of prayer doth not onely crosse the practise of Christ, who communicated with the Iewes in their prescript and read Liturgie, frequenting the Temple and resorting to the Synagogues euery Sabbath day: but also the Apostles practise, who went vp to publique prayer. Act. 3. and 13. Act. 14. and 15. Act. 18. and 21.

I would wish them that stand so much vpon a sudden conceiued prayer, to consider the inconueniences thereof.

First,

First, that for want of fitnesse, many are often discouraged and kept backe from praying at all.

Secondly, they are much coled in the time of prayer, for want of delight therein.

Thirdly, they commit many follies, and idle repetitions in praying, both to the dishonour of God, shame to themselues, and offence often times to the people with whom they pray: and then are to seeke for words to God, which they would not want, when they come before a mortall man.

Fourthly, they haue so many formes of prayer, deuised after their owne fantasies, that whereas God is the God of order, they present themselues with confusion.

Lastly, a number of Christians and conscionable hearts that would gladly pray, for want of abilitie to conceiue a prayer, shall be disappointed of their deuotion, and so not pray at all. Yea, and some ministers of meane gifts, would poure forth in the congregation, vnsauory or vnseemely prayers.

To preuent these inconueniences, set and

and printed prayers are necessary. For as a weake man is holpen by an artificiall stilt to leane vpon, so a christian man of meane knowledge, is holpen much by a set forme of prayer.

The ages which succeded the Apostles, had euer in their Churches an ordinary Liturgy, or set forme of common prayer; as may appeare by Iustin Martyr in the ende of his second Apologie: by Cyprian, Augustine, Ambrose, *Eusebius*, and other ancient fathers.

And for this publique seruice in a publique place so appointed, God hath ordained his Priests and Ministers to execute the same in the time of the law continually: that prayers might be made, sometime, at the first watch: some for the second watch: and others for the third watch in the night, that so while the one rested, the other might pray. Hereof it is that the Psalme speaketh: Mine eies preuent the night watches. And Luke speakes of the first and second watches. The Prophet Dauids diligence in performing this duty, appeareth by these his words: At midnight will I rise vp to giue thankes vnto thee.

Psal.119.

Luk.22.

thee. So did Paul and Sylas rise at mid-
night to sing praises vnto God. And it
were to be wished, that the like order
were taken in our Church, that the sa-
crifice of prayer might continually be of-
fered vp by Christians, as it was in the
Synagogues of the Iewes.

Touching set times appointed for
the seruice of God in the time of the law,
Num.28. it was ordained that there should be
both morning and euening sacrifices,
daily. And that vpon the Sabbath day,
there should be twise so long seruice, as
on other dayes.

Nehem.9. This publique seruice was perfor-
med by the Iewes, among whom the
booke of the Law was reade foure
times a day. This office of Leui, and
his posterity (as testifieth Moses) was
not onely to teach the people the Law
and iudgements of the Lord, but also to
offer vp Incence to him: which was
nothing else but a type of prayer made
by the faithfull. And therefore Samuel
1.Sam.12. confesseth that he should sinne no lesse
in ceasing to pray for the people, than if
he were slacke to teach and shew them
the good and right way.

Gods

Gods Priests are said to be the Angels of the Lord of hosts. If Angels, then they must not only descend to the people to teach them the will of God, but also by prayer to ascend into the presence of God, to make intercession for them. And God is more respective to the praiers of the Priest, which he maketh for the people, than the people are heedfull to the Law of God taught by them.

For this cause the Priests are called Gods remembrancers, because by their prayers, they put God in minde of his people, desiring him to bless them with things needfull. God reuealed to Abimilech how auaileable Abrahams prayer would be for him, in regard that Abraham was a Prophet. And for this cause Hezechia preferred the prayers of the Prophet before that of a common person. Esai.62. Gen.20. Esai.37.

But an vniforme and set prayer vniuersally read and pronounced by Priest and people together, as it seemes to maintaine the vnity of the spirit in the bond of peace: so it increaseth the hope and comfort of the Church, and efficacie

cie of our prayers with God, when the whole Church in euery congregation, speakes one and the same thing, like the Church triumphant in Heauen, which albeit it is as the sound of many waters, yet doe they all sing one song.

Apoc. 19.

Iames 5. If the prayer of one righteous man made alone auaileth much if it be powred forth in faith: what and how great shall be the power and force of the prayer of a whole Church made at one time, and in one order and forme? We see that in nature, the coniunction of things which are of one kinde, makes them much stronger. Many flames of fire united in one, are not easily quenched. Many springs of water, if they méete in one, are not easily stopped or dried. Many springs of water, if they méete in one, make the stronger Riuer, but being deuided, are easily ouercome: As they who resolue to lift vp any heauie burthen, ioine their hands together vnder it, and so makes that easie to many, which were impossible to one: so in our publique-Common prayer, where many congregations gather together about one time, and vpon one day: this

of

of many thousands must néedes be much more powerfull, than that which is made by one, or a few.

Aug. asketh, what groanings are those whereof the Apostle speaketh, which cannot be expressed? are they thine or mine? No (saith he) they are the groanings of the whole Church, sometime in thee, and sometime in me.

This prayer of the whole Church is a sacrifice to God, a scourge to the Deuill and a helpe to vs in all trouble and affliction. Such prayer increaseth the fruits of the earth, calmeth the Sea, asswageth fire, purgeth the aire, protecteth our gouernours, confoundeth our enemies, preserueth health, instructeth our mindes, blesseth our actions, increaseth our wealth, and procureth all good things.

Chap. 5.

Containing a Dialogue betweene Prędication and Oration.

Prædication.

Most deuout Lady Oration, this passage of yours in our Chariot, concerning your continuall and necessary imployment in Gods Church, pleaseth me well: and I wish with my whole heart that you were in higher estéeme, and better regarded, than now adaies I sée you be.

Oration. Speake you as you meane: how then commeth it to passe, that in this latter age so full of knowledge, you are so highly estéemed, and wholly frequented of the most, and I (as serning for no vse) neglected and almost contemned in respect of you: as if all Religion, deuotion & pietie, consisted only in you.

Prędication. I hope you are not ignorant

norant of the prioritie and dignitie of Preaching, being Gods own ordinance, for the gathering together of the Saints, and in his Church to plant a kingdome here on earth, to the glory of his name.

Ora. And I hope you are not ignorant, that the reading of the written word of God, is in some sort to bee accounted preaching, or a publishing of his word. Albeit I doe confesse that bare reading is not so profitable for the common people, as is the expounding, the deuiding, and the application of the same.

Præ. You say true. The written word of God, being onely read is good, holy and pure: but yet not fit alwaies to be the foode of the soule, as when it is aptly and rightly deuided, and applied. For Preaching, properly is an expounding, and an applying of the written word by the voice of the Minister, to the instruction and edification of the hearers. Bare reading is as if one should cast a whole loafe before them that want strength to cut it. Bare reading without preaching, is euen as if the

husbandman should cast whole bushels of corne at once on the furrowes of the land at once on heapes, when he soweth it, and not scattering it. But preaching is by Christ resembled to a spreading and discrete sowing of the seede. Ware reading is as if the fisher should tumble vp his nets confusedly, not opening them. But preaching is a wise and prouident vnfolding, handling and laying the nets. Ware reading is as if one should offer rich iewels, locked vp in a cheft, not to be attained without the key which is kept backe: But preaching is an opening of the locke, which keepeth vnder it, such iewels and treasure, to the ioy of Gods children.

Math. 13.

The Chamberlaine, that noble Treasorer of Æthiopia, riding toward Hierusalem in his Chariot, read a sentence of Scripture, which was to him as a darke riddle, till Phillip expounded the same to him.

Act. 28.

Such is the necessity of preaching, that Saint Paul pronounceth a woe against himselfe, if he preach not the Gospell. For, the whole Scripture is profita-

1. Cor. 9.

ble

ble to teach, to improue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, being made apt to all good workes. 2. Tim. 3.

For these causes you shall doe well to vtter nothing derogatory to the Preaching of the word.

Ora. Farre be it from me that I should so doe. I haue no such intent. For as Paul in giuing the prerogatiue to Charitie, doth not abase faith below its due place, no more would I be thought to mislike of hearing Sermons, when I preferre prayer, before a continuall preaching in a planted Church. Chap. 2. 1. Cor. 13.

If you consider the principall end and vse of Gods house expressed by Christ, where he saith: My house is the house of prayer, it will determine the question. For albeit there were Oblations, Sacrifices, and Preaching therein, yet God giues it the name, neither of the house of Sacrifice, of Sacraments, nor of Preaching, but the house of Prayer. Luk. 19. Isai. 6.

The rule of Gods imposition of names is according to the chiefe and principall

vse of a thing. Names were giuen to admonish vs of duties. So God would admonish vs what office he laies vpon vs, as the chiefe and principall and most proper thing that is to be done in that place, which is the house of prayer; wherein we are to offer vp prayers, supplications, praise and thanksgiuing, not onely for our selues, but also for all men; especially, for those that are in authority, that we may leade a peaceable and a godly life.

The very reason and consideration of the name and dutie of seruice, and the subiection of seruants, shewes that he which doth any seruice, should so doe it, that it be answerable to the will of the Maker. Which when Socrates considered, he said: Euery one must so worship God, as himselfe hath commanded. And the ancient Romanes at what time they were without faith, and the true knowledge of God, held it much better, not to worship God at all, than to worship him contrary to his owne prescript will.

Præ. Is there then no place lawfull to pray in, but the Temple?

Ora.

Ora. Yes verily, men may pray as occasion shall serue in euery place. But our Sauiour Christ to auoide hypocriticall babling in the stretes, willeth men to goe into their closets and pray. When Salomon built the Temple, wherein God would cause his name to dwell, he appoints this the chiefe thing that the people should doe in all their distresses, namely to make their prayers there: and then withall he makes this petition: Let thine eare be open to the prayers, that are made in this house. 2. Cron. 6.

There is not one of these houses of God, that euer were consecrated and dedicated to such seruice of God, but that Salomons prayer hath béene the forme of such consecration: praying, that God would haue regard especially to that place, and to those that call vpon him there. Prayer out of the Temple is pleasing to God also: but in the Temple, where it is limited to this vse, it hath a twofold aduantage: First, of the thing it selfe; and secondly of the place. And for this cause the poore Publican, went vp into the Temple to pray. And so did Iohn at the ninth houre, which Act. 22.

was

was the houre of Prayer.

Then, if beside Prayer wee vse Gods house to any other ends, than that whereto God hath limited it: if any thing be done there else but prayer, it is but secondary and not principall. For the chiefe and maine ende is, that it be the house of prayer. God by giuing such denomination vnto it hath shewed that to pray there is the principall ende.

Præ. Doth God then challenge this duties of prayer, to be performed therein alone, and no other part of his worship?

Ora. I said not so yet. For I hold it not fit, that prayer should extinguish all other parts of Gods worship and seruice, as sometime did the Messalians and the Euchitæ. Neither would I that preaching should shoulder prayer out of the Church. Men were wont to haue their preachings at the Gates of the Citie: but being now admitted into the Temple, as it were by leaue, there is no reason that time should so intrude the one, that the other should lose her proper place, which already

ready begins so to be. For men vse now to come as it were by handfuls to prayers, but by heapes to Sermons, like to those in Chrysostomes time, of whom he complaineth, that they were feruent to heare his Sermons, but cold in deuotion and prayer. The fashion is now, to aske if there be a Sermon: if there be none, then either they come not at all, or nothing so chearefully as they ought. For if there be no Sermon, their deuotion is cold.

Præ. Is not preaching an inuocating and worshipping of God?

Ora. Preaching is a kind of inuocating, yet not of the name of God: but rather an inuocating and calling vpon the people, that they would be reconciled vnto God. God and the Preacher are one. They are the actiue, and the people the passiue. Here then there is a difference: & therfore Aug. saith: When thou readest or hearest the word of God, then God speaketh to thee: but when thou praiest, thou speakest vnto God. Preaching is *actus officij*, an act of office iniopned by Christ, Go and Preach. But prayer is *actus iustitiæ*, an act of iustice, whereby we

we giue vnto God his right and the honour due to his name. In prayer both Priest and people must ioine together: but in preaching not so.

Prayer is the proper and direct worship of God, and (except the sacrifice of obedience) the only continuall sacrifice that ought to be. For the vse of prayer, the Church doores may be open all the weeke: but Preaching ought not to be continuall. But when the Preacher hath meditated so much as is conuenient and fit, and the people at leasure to heare and come, then we assemble in Gods house, the Scripture is opened, and explicated to the people; and this is ordinarily done on the Sabbath day.

There may be prayer when there is nothing else: but no preaching without prayer. No Sacraments, neither the one nor the other administred without prayer. But the Sacraments may be truely ministred without a Sermon.

True it is, that as seales without writings are vnprofitable: so the Sacraments without the word are vnfruitfull. But by the word is to be vnderstood, the promises contained in the Gos-

Gospell, and the forme of Baptisme and of the Lords Supper instituted by Christ Jesus, and not a Sermon.

Chap. 6.

Concerning the measure & quantitie of Preaching.

Prædication.

It seemeth to me that the question in these our daies is about the quantitie of feeding, and hearing: how much preaching, and how much hearing is sufficient.

Oration. The rule was sometime, It is neither Sabbath nor new Moone: For at such times the people were wont to resort to the Prophets for Doctrine, and consolation. In Iustin Martirs daies, meetings for Sermons, were onely on the Sabbath daies. 2. King. 4.

Here then is required in a Preacher great discretion, and that he be faithfull Discretion.

in

in dispensing the foode of life to Gods houshold: which duties Christ required, when he demanded this question of Peter: who is a wise steward, and a faithfull, whom his Master shall make ruler ouer his houshold, to giue them their portion of meate in due season? By this portion of meate (saith Gregory) the measure and portion of the word, is to be vnderstood. Whereby we may plainly see, that there ought to be no excesse, but a conuenient measure in dispensing the word of God. In our corporall feeding we obserue these rules. First, to giue meate in a conuenient time; namely after concoction. Then to consider the good quality of the meate, that it be easie to digest. Lastly, to haue regard to the quantitie: euen so much as shall suffice nature and no more. By which obseruations a sound body may long be preserued in health.

Now as this discretion is to be vsed for the nourishment and health of the body: so the like, or rather greater care ought to be had for the good of the soule. For as many times there is a bodily surfeit, by eating too much, so also there may

may be a cloying & surcharging the soule by vntimely teaching. Therefore Preachers of Gods word must make choise of a fit time when to teach, and exhort, and when to terrifie and comfort their hearers, for their best edification & profit.

A fit time will be, when the hearers haue meditated vpon the points of doctrine, before deliuered to them.

The kine and sheepe, to increase nourishment, dos ruminate and chew the cud; and that beast which doth not so, is by the Law reputed vncleane. So, if we intend profit by the hearing of Gods word, we must take time to meditate, that our memories may lay vp the good seede of Gods word in the garner of our hearts, to make practise thereof.

Memory is a store-house of those things, which men haue either heard or read: but it hath a proper measure; beyond which it cannot comprehend. So that discretion ought to be a principall director of mens actions well intended, without which, nothing can be well carried or manuaged.

A discréete Schoolemaster, will at no time giue to his Schollar a Grammer-

rule

rule before he hath throughly learned the first, and then second it with another.

He that straineth the string of an instrument beyond his pitch, snappeth it in sunder: and he that draweth a bowe out of compasse, shaketh it into shiuers. Iacob hauing care of his flockes, obserued a moderation in driuing them, saying, If I ouer-driue the Cattell, they will all die. The like discretion ought to be vsed in guiding the flocke of Christ, that they may best profit by their hearing. For when the eares of the hearers are hammered out of measure, the strings of profitable attention will faile.

Gen. 33.

A second point of discretion in the Preacher, is to haue care of the good qualitie of the meate; that it be easie to digest. Not deepe and hard mysteries, aboue the capacitie of the hearers. For the vulgar sort must be fed with the sincere milke of Gods word, not with strong meate, because they are but as babes.

There is great discretion in the fit and conuenient application of things to their

their proper obiect. Salt seasoneth, yet it is naught for sore eies. Oyle is good for many things; but it fitteth not to quench fire. The discrete Samaritane vsed in curing his patient, oile and wine: the one to cleanse the wound; the other to heale. In Gods Arke, there is both Manna & Aarons rod: and both haue their seuerall vses. The Spouse in the booke of Canticles, mingled with her wine Camphyre and milke: Such medlies are very pleasing many times, euen in Musicke. And therefore Dauid indited his song accordingly, saying: My song shall be of Mercy and Iudgement.

A third point of discretion in a Preacher is to obserue and consider well of the quantitie of the spirituall foode. For excesses are alike. To much hurteth as well as to little. The continuall vse of things, though they be good, bringeth contempt. The Israelites hauing plentie of Manna, did some loath it. And we finde it true, that in this superabundant knowledge of the Gospell, the people ware wanton, insomuch that hauing itching eares, they doe get vnto them-

ſelues a heape of teachers: and yet are ſeldome contented long with any. Theſe kinde of men, in their choiſe and liking are euer inconſtant, and in extremities, neuer holding a meane. With Peter they ſay ſometime, Lord thou ſhalt neuer waſh my feete: and anon they will be waſhed, hands, head, feete and all. So little aime haue they at a true ſcantling, that their arrowes flye like thoſe of Ionathans: ſome flye ſhort: ſome flye ouer: and ſome goe beſide milling the Butt. Of ſuch men Horace ſpeaketh not amiſſe: *Dum vitant ſtulti vitia, in contraria currunt.* Braine-ſick men ſhun one fault, and runne into a worſe.

There wanteth diſcretion in thoſe teachers which follow the inconſtant humor of the multitude in their fond appetite, not knowing when they haue enough. They are as ſheepe, and muſt be guided, and not be directors of their guides. It was well ſpoken of Auguſtine when he ſaid to the people: *Gaudeo quia facilis, &c.* I am glad that ye doe well: but I doe not well, becauſe ye doe ſo: for then if ye doe ill, I muſt doe

ſo

so to. It was a fault in Aaron to consent to the peoples humor in making them a golden calfe, when they required it. Albeit to haue refused it was not without danger to his person. For as Philo saith; The people will grow reprochfully mad against them who shall refuse to please them in their madnesse. But it is alone to the faithful seruant of God, who thus setteth downe his rest: Goe I about to please men? For, if I yet should please men, I were not the seruant of Christ.

Philo de vita Mosaica, li. 3.

It were to be wished that the vulgar sort would be contented with a reasonable and moderate information. The knowledge of a Christian hath a measure, and is not infinite. Isidore saith, *In oratione Dominica, & symboli breuiate, omnis latitudo Scripturarum concluditur.* The whole scope of the Scriptures is concluded in the Lords prayer, and in the breuiary of faith, called the Apostles Creede. I wish that these were well learned and vnderstood of all. Let then all Preachers obserue this point of discretion deliuered by Erasmus (as I assure my selfe the most doe) *Promere, quod satis*

Isiod. de summ. bono lib. 1.

satus est, &c. That is, to bring forth that which shall be sufficient: when occasion serueth: and such foode as is meet.

Epe.3. There is a competencie of knowledge theoricall, whereby a Christian may come learne the way to saluation, namely to know Christ Iesus aright, and Gods loue towards vs in him. This is the most perfect wisedome which the Math.2. Magi attained to, when they found 1.Cor.2.2. Christ. In meditation hereof, let men exercise themselues day & night: Without this knowledge there is nothing safe nor sound, nothing profitable for the soule, nothing right or good. This is Apoc.21. the way to the true seruice of God. This is that golden Rede, whereby God hath Rom.12. giuen to euery seruant of his, a wel proportioned measure of knowledge and faith by the ministerie of his word. Whatsoeuer knowledge is more than 1.Cor.8. this, it doth put puffe vp and cause men Eccle.1. to swell. For in the multitude of wisedome is much griefe: and he that increaseth knowledge, increaseth sorrow. Therefore, Let no man presume to vnderstand more than is meete. For they 2.Tim.3. that are such, are euer learning (as the Apostle

Apostle testifieth) and neuer come to the perfection of knowledge, which chiefely consisteth in the practick. Touching this point, S. Austin giueth good counsel, when he saith: *Fidei simplicitate & sinceritate lactati, &c.* Being fed with the simplicitie and sinceritie of faith, as it were with milke, so let vs be nourished in Christ: and when we are little ones, let vs not couet the meate of the elder sort. In a short time men generally may be brought to faith and repentance: as is to be seene in the conuersion of the Niniuites. Dauid by one reprehension of the Prophet Nathan, saw his offence and repented. The Eunuch, by one Sermon of Phillip, was conuerted. At one Sermon made by Peter, there were won to the Faith eight thousand soules. Zacheus, Cornelius, and many others (Gods grace assisting) were conuerted, with little labour in preaching.

Aug. de agone Christi.

Chap. 7.

Concerning Fidelity & Diligence.

Prædication.

YEt deare sister Oration let me informe you further in this point, that our Chariot cannot haue his due motion in the way which tendeth to the Pallace of Piety, without these tracing Steedes, Fidelitie and Diligence.

Fidelitie. The first of these is a dustie so pleasing vnto God, that he saith he will raise vp to himselfe a faithfull high Priest.

1.Sam.2. This Fidelitie is the reputation, that the Apostle S.Paul desired aboue other

1.Cor.4. things, to be a faithfull dispenser of the secrets of God. Not as one that maketh marchandise of Gods people: but as of

2.Cor.2. sinceritie: but as of God: and in the sight of God speaking in Christ. But too many in these daies of iniquitie, seeking themselues, and not the glory of their Master

Maister Christ, wrest the sacred Scriptures to serue their owne fantasies.

Ora. They, who in this age seeke to set vp a continual preaching, & long prayers of their own deuising with intent thereby, to displace publique-Common prayer doe notably abuse this Text of the Apostle: Preach in season and out of season. 2. Tim. 4.

Obserue I pray you, the circumstances of the Apostles words; in season, and out of season: as, the time when they were written, namely in the first plantation of the Gospell: secondly, the people whom these words concerned; namely, a people vtterly ignorant of Christ. Then compare that time with ours, wherin the Gospel hath florished among vs so long a time, & then it will appeare how vnseasonably this Text is alleaged to maintaine vnseasonable preaching. It must be confessed, & is not denied, that al times and occasions fitting to informe, and exhort, and to reprehend men, are to be taken and vsed: yet is it not necessary nor fitting that preachers should preach in the night, as the Apost. Paul did. This example is not now to be followed: God be praised there is now no such necessity. Act. 20.

He that wrings his nose (saith Salomon) fetcheth out blood. Which sentence Gregory applieth thus: namely that he which wresteth the Scripture, from the true sence, bringeth forth either an heresie, or a frensie. This is the very same which the learned call *glossa viperina*, when the interpretation eateth out the bowels of the Text. Such an interpretor of Scripture is he, who made no scruple to teach that the Sabbath day is sanctified but in part, where there is not a Sermon in the afternoone as well as in the forenoone. Such an interpretor of Scripture was he, who seeing one kneeling down to do his deuotion at his first comming into the church; the Preacher being in the pulpit, applied this text to reprehend him, saying, that he offered a fooles Sacrifice.

Therefore for the interpreting of Scripture, there is required honest fidelitie, as also knowledge and care, least in expounding, they proue such as Chrysostome speaketh of, and compares to vnskilfull miners, who not knowing the veyne of precious mettall, doe gather much drosse in steede of gold. For this

this cause it is requisite, that a Teacher be a man approued of God: A workeman that needeth not be ashamed, deuiding the word of truth aright, and confirming points of Doctrine, by the authoritie of Gods word. 2. Tim. 2. Titus 2.

It is said of Christ, That he Preached as one hauing authoritie, and not as the Scribes: who many times made verball Sermons, as though men were to depend vpon the authoritie of their mouthes, without any warrant from Gods word. But the Apostles following their Masters example, confirmed their Doctrine, by the Law and the Prophets.

And for this cause it is aptly said of Ierome: Where the Scripture hath no tongue, we should haue no eare. Verball Preaching garnished only with words, is but lip-labour like verball prayer without a heart.

Therefore there must be a second tracer ioyned with Fidelitie: Namely Diligence, who needeth neither spur nor whip. Conscience tieth him at no hand to doe the worke of the Lord negligently, nor to daube with vntempered morter Diligence

ter. He contenteth not himselfe with the volubility of the tongue, nor with multiplicitie of pleasing words and certaine loftie speeches, but studieth and premeditateth before what hee will speake, bringing out of his store things new and olde.

Tully putteth difference betweene saying and speaking: when he ascribeth saying to Orators alone: but speaking, to the common people: The one commeth from Nature; the other from Art. Eccle.21. The sayings of the wise (saith Syrach) are deliberated, graue, sententious, waighed in the ballance, and vttered to good purpose. And the Psalmist saith: My heart is inditing of a good matter: a matter bred in the brest, and not at the tongues end. A good Architect doth first hew the stones, polish, and make them square and fit for the building, before he lay them: So in like manner, we must fit and square to some perfection our spirituall worke, before we take it in hand in publique: least by our hammering and confusion at the present time, we disorder the building which we intend.

Præd,

Præd. By this your discourse, I perceiue you are of opinion that preaching in this age, is not so needfull, nor ought to be so frequent as prayer.

Oration. I am so verily: because of all religious actions, prayer is now the chiefest: as may appeare by the words of Salomon at the dedication of the Temple: Haue thou respect to the prayer of thy seruant and to his supplication (O Lord my God) to heare the cry and prayer which thy seruant prayeth before thee this day: that thine eies may be open toward this house night and day, euen toward the place, whereof thou hast said: My name shal be there, and so forth. 1. King. 8.

Also Saint Paul comprehendeth this whole worship of God, vnder this distinction: prayers, supplications, intercessions, and giuing of thankes. So that the chiefe ende of our meeting in the temple should be, not to make it a Schoole of diuinitie for instruction by preaching there: but therein to poure forth prayers vnto God. I say it were to be wished that this first ordinance of Christ might stand, and so there might bee fewer Sermons

mons, and more frequent praiers.

It is said of the twelue Tribes, that they serued God instantly day and night. Christ our Sauiour spent all the night in prayer to God his Father: so did he neuer in preaching that we reade of. And the Apostles to whom it was said: Goe and Preach; put prayer in the first place before preaching, saying: We giue our selues continually to prayer and to the ministerie of the word. O that we would diligently pray for grace, that we may adde practise to our knowledge.

Act.6.

Furthermore, hearing of Sermons is a thing not perfect in it selfe, but is ordained for a further ende; namely, to know and to feare God, to worship him, and to liue in obedience of his commandements. But prayer is without limitation. For Christ teacheth vs to pray continually. Pray alwaies, with all manner praiers and supplications in the spirit, and watch thereunto with all perseuerance. Hearing of Sermons is not tyed to such continuance of time: neither is there any such necessitie of the same.

Luk.21.
Rom.12.
Thes.5.
Ephe.6.
Coloss.4.

Finally,

Finally, prayer should be an inseperable companion to a man at all times: for it will neuer leaue him that hath the grace of Gods spirit. But hearing of Sermons in diuers cases may faile. For the Preacher may be silenced from Preaching, as was the Prophet Micheas: but he cannot be so sequestred from praying. A man may be in captiuitie, As were the Israelites in Babilon. In these cases and the like, where a man cannot heare the word preached, how can he be therby edified for the time present? But prayer neuer forsaketh a man in any place, or vpon any occasion, if God haue not forsaken him. And then neither Prayer nor Preaching will auaile.

Therefore, forsomuch as prayer is an entire thing, and absolute of it selfe: a Breuiary of faith receiued, and needeth nothing to be ioined therewith: and seeing all duties as preaching and the word it selfe, must be sanctified by prayer: It must be concluded, that prayer ought to be more frequented and vsed, than preaching.

Præd. The inconstancie, and new fan-

fangledneſſe of men is a cauſe of this diſorder, which good and godly men doe euer auoid as a moſt dangerous contagion.

Oration. You ſay truth: a thing ſo infectious and pernicious that Saint Paul did abhorre it, and therefore willeth Timothy to auoid prophane nouelties. Vpon which place, Vincentius Lyranenſis, hath this obſeruation: *Non dixit antiquitates, non dixit vetuſtates, ſed profanas nouitates. Nam ſi vitanda eſt nouitas, ſacrata eſt vetuſtas.* That is: the Apoſtle willed not Timothy to forſake antiquities, or things of old continuance, but prophane nouelties: for (ſaith hée) if noueltie is to be ſhunned, then antiquitie is to be imbraced.

1.Tim.6.

Iere.6. The Prophet Ieremy commendeth antiquitie, and commandeth Gods people, to inquire for the olde way, and to walke therein, whereby he promiſeth reſt to their ſoules. And hereto accordeth holy Iob, ſaying, Inquire of the former age, and prepare thy ſelfe to ſearch of their fathers: for, *In antiquis eſt ſapientia, & in longo tempore prudentia*: wiſedome is to be found in

in things of olde, and prudence in antiquitie.

Chap. 8.

Concerning Order.

Prædication.

Forasmuch as our intention is to passe toward the pallace of Pietie, we must haue due regard that the wheeles of our Chariot make rotation by conuenient proportion of good order. For order (as Augustine saith) is a fit disposition of all things, giuing to euery one their proper places.

A principall point of disorder is, when inferior persons disobay their superiors. Where there is no order of commanding and obaying, a confusion & desolation must needes follow. For there is nothing more pernicious, especially in the Church, than when men fall into a frensie, peruerting by selfe-conceit, all good

good order. Whereas the Apostle saith: God is not the God of confusion, but of order: which is a thing so pleasing to him that he hath created all naturall things in a most wonderfull order: yea, of such high esteeme is order, that the Apostle ranketh it with Faith, where he saith: I delight to see your order, and your stablished faith. For faith cannot stand without the rule of diuine order.

1.Cor. 14.

Coloss. 2.

Ora. You say well: that great is the power of diuine order: for without it no societie vpon earth can subsist. Heauen it selfe, and all the good Angels therein are gouerned by order, in their seuerall places.

A great politician setteth downe a rule, how a conquerour may weaken a subdued kingdome, vnioint the sinewes thereof, and make them fall by their owne waight: that is, by taking from them order and gouernment, by laying the reynes on their owne necks, and allowing them to liue lawlesse. Therefore to auoide such confusion, let all things be done (saith the Apostle) in decencie and order. Let preaching haue her

her due time, and let not prayers be put out of place. And let both preaching and prayer shew their effects in al piety and Christian life. For what is the ende of preaching, but the practise of pietie. The old practise of deuotion hath beene, and I wish it might be continued, that Fasting, Prayer, and Almes might consort together in a Christian harmony. For as a Father saith: *Oratio pulsat: Ieiunium impetrat: Elemosyna accipit:* prayer knocketh; fasting obtaineth; almes receiueth. *Orationis anima ieiunium: ieiunij vita est elemosyna, siue misericordia.* The soule of prayer, is fasting: and the life of fasting, is almes, or the workes of mercie. But we are come to that age wherein there is little more than hearing, and talking. The fault in our age, is not the negligence of hearing, but the fruitlesse hearing, and no obedience. But there is danger in hearing Sermons, as well as in receiuing the Sacraments, where there followeth not the obedience of faith and Christian life.

Miserie and woe will betide these kindes of men, by reason of their conti-

nuing in ſinne with their great knowledge. For moſt true it is which our Sauiour Chriſt ſaith; If I had not come and ſpoken to them, they ſhould not haue had ſinne: but now haue they no cloake for their ſinne. The word which I haue ſpoken ſhall iudge you in the laſt day. And then it ſhall be the ſauour of death vnto death.

Iohn.15.

2.Cor.2.

Chriſt rebuked Bethſaida and Chorazin, for that their obedience was not according to their knowledge. It is truly ſaid of Gregory: *Vox omnium clamat Chriſtũ &c.* Euery man cryeth Chriſt, but their life proclaimeth not Chriſt. Not euery one that ſaith Lord, Lord, ſhal enter into the kingdome of heauen; but he that doth the will of my father which is in heauen. Not the talkers of the Law, but the doers of the Law ſhall be iuſtified. The hypocrit deſireth to know diuine things, but not to do them: to diſpute learnedly, not to liue iuſtly. They haue Iacobs voice, but Eſaus hands. Their words ſhew them to be Chriſtians, but their workes enemies to God. A golden tongue will neuer ſatisfie for a leaden heart.

Many

many are like earthen pots tipt with gold: so the tongues of counterfeit Gospellers are tipt with Religion, and no Religion in their hearts. Melancton saith: In old time were faire workes: in the new time are faire words. Thus the times are altered, and we are changed in them. Tertullian saith: By nothing could a Christian in olde time be better knowne, than by changing their olde liues. Profession, without the power of godlinesse, will helpe no more, than the change of a garment helpe wicked Ahab in the day of battaile.

Religion is many times made a cloake to couer a subtill deuise, as may appeare by the practise of the sonnes of Iacob, with Shechem the sonne of Hemor; and as dealt the Gibeonites with Iosua. And so dealt the enemies of the Tribes of Iuda and Beniamin, pretending to be coadiutors in the building of the Temple, whereas they did the contrary. Painted Iezabel can proclaime a Fast to oppresse innocent Naboth. And Herod will be as holy as others, to surprise and destroy Christ Iesus.

Gen.34.

Iosu.9.

1.Esdr.5.

Such dissembling professors, may fit-

ly be likened to a nut without a kernel: to a filthy dunghill couered with snow: to a golden shrine, within full of dead mens bones. These are clouds without water: lamps with out oile: salt without sauorinesse: and trées without fruit.

Iere 7. and 12. These are they, that cry, The Temple of the Lord: the Temple of the Lord: and yet haue no deuotion thereunto. The Lord is in their mouth, but farre from their reines. Of these the Lord complaineth thus: This people draweth neere me with their mouth, and honoreth me with their lippes, but their hearts are farre from me. But the trée that beareth no fruit is commanded to be cut downe for the fire.

Esai. 29.

It is a short lesson of Pietie, and soon learned, which the Psalmist hath giuen vs to learne, namely: Eschew euill, and doe good. O that this were in practise. First, there must be a forsaking of sin: Purge away the old leauen, that ye may be new dough. For this is the will of God euen your holinesse. First, let vs cleanse that which is within, that the same which is without may be cleane.

Lidia and the Theefe being conuer-

ted

ted, presently shewed the fruit thereof. Aarons rod was no sooner changed from a withered stick, but it was a flourishing tree. When thou hast learned to eschew euill, then practise that which is good. For it is not enough to retaine as prisoners within thy selfe, many good gifts and qualities speculatiue, except thou set them on worke. For as Aristotle saith, *Virtutis laus omnis in actione consistit*: The whole praise of virtue consisteth in action. Ethic. 2.

As the life of the body is discerned by moueing: so the life of the soule is discerned by doing good workes. The lye which is made by the tongue is (saith Augustine) more tollerable then that which is made by the life. For the testimony of the life is more effectuall, than the testimony of the tongue. Workes haue their proper language, though the tongue be silent. See then that ye be doers of the word, and not hearers onely, deceiuing your selues. Iames 1.

Blessed are they that heare the word of God and keepe it. *Luk.* 12.

FINIS.